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844 the hands of the midwife and dries them with the linen presented to the latter. Then both women shake hands over the child, and beg one another three times for forgiveness for the troubles each has had to undergo.[55]

846 783 The mother is considered strictly unclean for three days, the period of the midwife's attendance. Nevertheless, she usually leaves her bed on the second or third day and performs her routine tasks about the house. She must not, however, go farther than thirty-five steps from the dwelling, lest she defile the fields which she might pass.[56] Indeed, she may not even take these few steps without carrying a knife with her.[57] The period during which the mother is not considered entirely clean lasts from three to six weeks, depending upon the locality. At the termination of this period a formal purification ceremony (*wywid* = leading out) is performed in the church by the priest. On the day of the ceremony, the midwife comes to take the mother to church. The latter dresses up in her best clothes, and is sprinkled by the midwife with holy water. Taking the baby in her arms, and carrying a knife, a few keys, some garlic, and a piece of bread, she follows the midwife to the church. Arriving at the entrance, she kneels with the child in her arms and awaits the priest. When he enters, she follows him to the small altar where the christening took place some weeks before. Here the priest, after performing a special ceremony, pronounces her entirely clean.[58]

852 608 574 After the purification rite, often as much as two years later, comes a ceremony which, more than any other, reveals the closeness of the bond that must have once existed between godparents and child. The parents of the child inquire of the godparents whether they will accept a present of *kolaczy*, twisted loaves of wheat bread, from which the ceremony is named *kolaczyny*. If the godparents agree, as they invariably do, the parents set a day for the celebration. Should the godparents have acted in the same capacity at the baptism of other children,

[55] Kaindl, *Die Huzulen*, p. 6.

[56] Szuchiewicz, *op. cit.*, ii, 7.

[57] Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 119.

[58] *Idem.*